

WORKERS of the WORLD UNITE THE INTERNATIONAL SOCIALIST

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The Passing Show.

The supreme task of the Socialist is to enlighten the young worker.

The frightened proletariat is the best hope of the future.

The class struggle is an ugly fact which cannot be overcome by fine phrases.

The folly of the working class is the basis of the profit system.

The capitalists rely upon themselves for all they get. The workers must rely upon themselves to get what they want.

A contented slave readily becomes a strike-breaker or a soldier.

War is an evil which will only disappear with capitalism.

The revolutionary paper is the weapon of the working class. The other sort is the weapon of the capitalist class.

Andy Fisher is now more Imperialist than Joe Cook. Both are enemies of the slaves of Australia.

The objective of the Labor Party is State Capitalism as opposed to the co-operative Commonwealth.

Intolerance is nearly always a legacy of the past. Some ancient statute is always used to stifle freedom of speech.

Capitalism is based on force. In the last resort it must appeal to the bayonet and the bullet.

Socialism appeals to reason. It can only be based on intelligence.

Socialist smashers wonder why Socialism lives and grows in spite of their efforts. They don't realise that the economic forces of the age cause it to grow.

The young man says in his folly, "I will smash the ballot box with an axe." When he gets older he finds it is a waste of energy.

The great evil in the world is being good to yourself. But as long as there is one person in the world who is robbed or oppressed, you cannot be good to yourself, for you are in danger.

The ballot is a weapon which the workers have never used steadily in their own interest. From this fact the green young man concludes that the ballot box is, and always will be, useless to the workers. The assumption isn't warranted by the facts of evolution.

According to the Bishop of London, the late Lord Roberts "had family prayers for fifty-five years." Such is fame.

An American dentist claims that by pressure on a patient's thumb and finger joints he can induce insensibility to pain in the teeth. In the days of the Inquisition, thumb-screws were used to induce insensibility to heretical beliefs.

"It is no use giving tracts to a missionary," G. B. Shaw. Except, perhaps, tracts of land.

The soldier is treated much the same as the prisoner. All soldiers are legally absolved from attending a religious service in which they do not believe, but a common trick is for an officer to order some kind of work to be done while the rest of the regiment is at church. This is clearly a punishment for holding unpopular opinions.

Willie: "Do animals go to heaven, parson?"

Parson: "No, William, probably, not—or, at least, we have no reason to think so."

Willie: "Then the milk and honey in heaven must be imported, I suppose."



The Top-hatted Shrewdies of the Federal Labor Party Run From Melbourne Unemployed to Sydney.
With Apologies to Sydney Daily Telegraph.

The march of the machine has even entered the Church. The organs in large churches are now blown by mechanism and the old-time organ blower finds himself less in demand than formerly. The parson himself may soon be superseded by the funny-graph.

The Bishop of Manchester has authorised a prayer for "the humble beasts" for use in his diocese. The Bishop probably means the prayer to apply to horses and cattle, but the beasts in the stables of Manchester ought to command some attention. Horses and cattle in Britain are far better fed and housed than are the human beasts of burden.

"What is Western civilisation after all?" asks Mr. Uchimura, a well-known Japanese educationalist. And he sums it up—

"War, war, war upon the slightest pretext—that is their very and inborn propensity. To say that their civilisation is based upon the Gospel of Peace is the grossest falsehood. The present conflagration of Europe is the veriest evidence, written with hell-fire upon the face of the sky, that theirs is a sham civilisation, beautiful upon the surface, but within dead vacuity. Like thunderstorm on a summer afternoon, the two poles of human wrath come to earth to spend itself, to leave the sky clear for the better and more beautiful thing."

The Western Christian will have hard work to convert the Jap.

The warmongers have no intention of allowing the present war to be the last. It is probable that America has less cause than any other nation to fear invasion or attack from other Powers. Yet the Navy Department, having ordered three new battleships, which are to be the largest in the world, has decided to ask Congress to authorise two more, as well as six destroyers, eight submarines, and other ironmongery. It is proposed to spend 29 million pounds during the present year, the object being to have the strongest navy in the world. There is to be a corresponding increase in the army. In squeezing these orders out of the American Government, the Japanese bogey has been used for all it is worth, and the agents of the war trust have spared no expense to pull the deal off. If the warmongers get their way "Prussian militarism" will give place to

universal militarism, for no nation will be allowed to possess a large navy and army without others following suit. When all are well armed and perfectly equipped, one of them is sure to start out to murder some time or other.

We have a cheap press—Capitalism has supplied us with that, but what about a free press? The workers must supply that, and in the "International" they have the pioneer of a free press in Australia. Every worker who regards the press as of vital importance should help to keep it running. Help it in every way you can. Don't leave it to the few to keep the "International" going.

"It does not pay to go against the popular tide," A. G. Gardiner, editor "Daily News" (London). We agree for once with a capitalist editor. This paper has championed unpopular ideas since the date of its birth, but it has never paid any dividends, and is never likely to do so. It is, moreover, an intellectual pleasure to run it, and judging by the letters of readers, it gives pleasure to those who read it. That is some compensation for our financial sacrifice.

The poverty of Bethnal Green, London, is proverbial, but the modern bishop can get money over there. The Bishop of Chelmsford, while there, instituted a week of prayer to obtain money for the restoration of the church, and two ladies responded with £18,000 and £5,000 respectively. A fair amount of these sums probably came out of the slums in the shape of rents from brothels and sweatshops.

To read the daily press would lead the careless reader to conclude that the Kaiser is fighting a combination of saints. The careful reader knows different.

Oceania, the Italian-English paper, which is the organ of the Italian people of Australia, professes to have reliable information from Italy to the effect that that country will declare war against Austria in April. "It must be distinctly understood," the paper says, "that Italy goes to war, not altogether as the ally of England, of France, or of Russia, but mostly for her own advantage, and for the due protection of her own rights. Italy strikes for her own hand. This bears the stamp of candor. Italy is out for keeps. The other

Powers are too, but their organs hide the fact.

"Germany is the Peter Pan of the nations. It has never grown up. Its ideals are the ideals of the small boy, to swagger among its fellows, to hoist the Jolly Roger, and be a buccaneer, sailing the Spanish Main, to put a nail-can on its head and defy the police in the roll of Ned Kelly. Its literature is the literature of the small boy—everybody in Germany for ten years has been reading Deadwood Dick. Certainly, it masqueraded under the names of Treitschke and Bernardi, but stripped of all its pretentiousness the spirit is the same old spirit of the gaily colored paper-covered pamphlets we were wont to read in our schooldays."—Sydney "Sun." We Britishers never read Deadwood Dick pamphlets. O, dear no! The daily paper is enough for us—it is edited by Deadwood Dick.

New Zealand Government has purchased a million bushels of wheat from Canada to be delivered in July. A bread famine threatened, and the Tory Government, fearful of leaving it to private enterprise, took in hand the work of organising the supply of bread. The war seems to be knocking the bottom out of private enterprise, and we may expect soon to see posted up the old Communist motto: "To each according to his needs."

Mr. Varley, a Melbourne business man, who has returned from England, says that "large manufacturers are displaying in their windows rolls of honor with the names of all members of their staff on active service. . . . Here in Australia," he says, "there does not seem to be anything like the same personal service." The personal sacrifice is, of course, the devotion of much window space to advertising the manufacturers' patriotism.

The sudden move of Federal Ministers from Melbourne to Sydney recently puzzled the Capitalist editors badly. They couldn't size it up anyhow, but a rough guess might be hazarded in the light of recent happenings. Labor troubles, depression, and the importunities of unemployed workers made Melbourne very warm for Ministers who have to bluff all classes. Sydney would provide a temporary refuge to the harassed gentlemen.

The "Amundale Labor League" has recommended to the next P.L.L. Conference "that all bachelors be severely taxed." There ought to be some fun at the Conference when the saviours of Labor meet to save each other.

"We hate referring to the Government of N.S. Wales,"—The Australian "Worker." But it is a Labor Government, is it not?

Addressing the recent Conference of Railway Workers on behalf of the proposed Labor daily newspaper, J. C. Watson indicated that the position of the company would be strengthened considerably if some more capital were put in, and later on he would approach the various unions for more money. If the company doesn't hurry up it will be too late for a Labor daily. Nothing short of a Socialist daily will suit the Australian workers in the near future.

Speaking at Newcastle last week, Mr. Flowers, N.S.W. Labor M.L.C., said, "he was disturbed by the alarming deathrate among children of the State." Other people are alarmed, too, and they regret to see that the Labor party in power takes no steps to minimise the causes. One of the consequences of war is widespread unemployment and poverty, and the infant is one of the first to suffer from lack of nourishment. The Labor Party simply drifts instead of getting vigorously to work to throw the sources of food supply open to the useful workers. Through Labour's dilatoriness, or overweening regard for vested interests, the breadwinners of thousands of families are idle, and the children's supply of bread and milk is curtailed, with the result that Mr. Flowers deplores.

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Write on paper not larger than letter paper, and thin enough to avoid getting injured for over-weight.

Mark the package "Press Matter Only," and address it "To the Editor."

Write briefly and clearly, as long and un-decipherable articles stand no chance of publication.

Do not send business communications to the Editor, or literary matter to the Manager. To do so only causes confusion and delay.

If your article is not published do not conclude that it is because it is of no merit, for it may be simply owing to the fact that it is not in accordance with the above rules. Where possible, articles of importance should be type-written.

WHEN YOUR SUBSCRIPTION IS DUE.

The number on the wrapper of your paper is the number at which your subscription expires. Renew before that number is reached.

It is only the daily study of the class struggle, only through testing and refuting the forces of the Proletariat so far as they are already organized and concentrated, are we enabled to estimate the chances of Socialism. Those who proceed differently are and remain utopians, even in the reverend name of Marx. —LABRIOLA.

"Wake Up, Labor!"

Under the above heading the Australian Worker (28-1-15) addressed a call to the Labor supporters of the N. S. W. Government to wake up and take notice of the actions of their chosen parliamentary representatives.

The Worker commenced by saying that it hated to refer to the Government of N. S. W. There were those associated with it who earnestly desired to make it an instrument for the advancement of the Labor cause, and it was painful to have to hurt their feelings by adversely criticising the government they were supporting. But the Labor Government forced the duty of criticising it upon the Worker. The shortcomings of the Government and its retrogressive actions, compelled even a Labor journal to speak. To remain silent would be to prove recreant to the Movement that brought the Worker and the Government into being, so the duty of entering an indignant protest against the violations of Labor principles was imperative.

The Worker then proceeded to castigate the Holman Government on what it designated "the Norton Griffiths business," a political crime. Much of what the Worker set forth has already been handled in this paper and is as true as it is discreditable to a Labor Government.

Laborites have been very angry with us for saying what the Worker now admits to be true, and we cannot help wondering how they will like to find our criticisms supported by their own official organ. To us it has long been apparent that the various Labor Governments of Australia were Labor Governments in name only. Their strike-breaking tactics and anti-labor legislation proved this and that there was really no difference between them and their Liberal opponents. But Laborites are hard to convince and even at the last election we found the Worker enthusiastically supporting the Holman Government.

Should an election occur within the next few weeks or months we would no doubt find the Worker behind the Government, simply because the Party has to be kept in power to keep the machine going. To-day it is thrashing its government and advocating industrial unionism, and these two facts taken together indicate that the rank and file are wavering in their old belief in the parliamentary machine and are casting wistful looks in the other direction.

It is usual for the uninformed to rush from one extreme to the opposite. The Labor Party after the Maritime strike defeat abandoned industrial action and rushed into the Parliamentary arena like stampeded cattle. Now the Party seems inclined to revert to the former position, and damning parlia-

Women and the Cost of Living.

By J. L.

It is surprising to read the many letters in various letters re the cost of living, yet, all the time the Socialists have been telling the workers just what would happen and trying to show them that the few shillings increase in money wages would not benefit them at all, but that they would be poorer, that not only would the gilt be knocked off the gingerbread but that the cake itself would vanish. Many women think there is nothing wrong with the present order of society, and that we are always crying out about nothing and as long as they think that way and are content, so long will they and their children be the slaves of the present capitalist system. I had a walk through the grounds of Government House and sat in a seat and did a bit of thinking, I thought, yes, this is where the lilies glorious as Solomon, who toiled not neither did they spin lived amongst luxury and splendour while industrious men and women were herding in filthy and fever haunted hovels, while women were weeping and children were starving, these idlers lived surrounded by all that makes life worth living, while the useful members of society lived lives of poverty and grinding dreary toil. Seeing a crowd of people standing opposite a theatre entrance I asked a woman standing near me what they were looking at and she said: Oh the nice dresses, Ye gods! Think of it women of the working class, you made these dresses, aye, and the jewels too and yet they will stand and gaze at what their workmates created. Oh! women ask yourselves this question:—If there was a just dividing of labor and wealth, would not you then have your share of the good things created, and not have to stand off and view them on some-one else's back or through a plate-glass window, yes, it is time we women woke up and took an intelligent interest in what will alter and better our condition in life.

In order to quieten the workers the capitalist assures them that he works with his head, or brain, fancy a field of wheat being produced by brains. It is labor acting in conjunction with nature that produces the wheat as it produces all other commodities. It is absurd to say that the brain is responsible as a separate factor for the production of wealth for the simple reason that the brain of itself cannot produce anything. It can only produce through the aid of the other great bodily forces, muscle and nerves. A navy cannot use a pick and shovel without using brain, nerve, and muscle. What then becomes of the capitalist's claim that their wealth is due to their superior brain power. The arts and sciences, the harnessing of nature for productive purposes, every accomplishment of man, all these things are the result of the collective labor of the whole human family. Capitalism is never productive it is accumulative, now then workers, men and women get a hustle on, do not let them fool you any longer with that oft told tale that because of their 'Brains' they are able to live without work. They are able to do so because you say to them 'I can produce more than my own keep and all I produce shall belong to you I will be content with the bare satisfaction of my animal needs, I and my class will live in a round of unceasing toil provided you allow us back a bare living. We will maintain you we will make the world bright for you, you shall get out of our labor spacious homes, travel, sport and culture. You shall have our sons for your flunkies, our daughters for your slaves etc., and whatever else it may be your pleasure to while away the time with. We will live in little hutchies in mean streets away from your quarters where we will not spoil the beauty of your world with our ugliness and squalor and as a means of diversion for yourselves you can organise charity for us by serving on soup kitchen committees or get up fresh air funds for our children. Now then readers you must acknowledge that what I have written above is true although it may never have struck you like that but such is the working-class life, the life of the down-trodden men and women under our present system. It is the rich class who rule to-day but it will be the working people who will finally stop this class-rule.

mentary action, hoist the standard of anti-parliamentary industrialism.

The whole of the P. L. L. and the affiliated unions are in a ferment, and the Worker's criticism of its Joss, Labor Government, is a sign of the internal heat and combustion. Labor Government has been tried and it only requires for the present war crisis to be prolonged for it to be utterly and irrevocably discredited.

"In view of the war, it would be very difficult to forecast what the future may contain for the worker."—Sydney Labor Council's annual report. Unemployment seems fairly certain.

Three of a kind.

BY JAMES MORTON.

He came into the office to buy a copy of Merrie England. He was on his way back to England from South Africa. Obviously a Briton and proud of the fact. Naturally we talked of the war. What did he think of it, we asked.

"The war" had been "forced" upon France and England by the insatiable greed and desire for more territory of the Kaiser, he declared. His two brothers had joined the army and he would fight himself, if need be, to protect England from the aggressions of Germany.

"We have to protect our foreign trade," he argued, "Germany will step in and take it all away from us. We will die fighting against the encroachments of the terrible Huns."

"Yes? It is to be supposed then that you have a business of your own?"

"No I am a clerk. I am looking for work," he said. "If you are in need of someone to do work of this kind in your office—" "Just which one of the privileges you possess now is it that you are willing to shoulder a gun to maintain?" we asked. He did not reply.

"What is it you are afraid you will lose?" we continued. "Our provinces, our power, our—our INDEPENDENCE!" he snapped promptly. We shall keep up the fight until Germany is wiped off the seas, until the Kaiser is beaten to his knees."

"Shucks!" broke in our Socialist office boy. "English foreign trade, 'nd power, 'nd provinces, don't seem to have got you nuthin'. Look where you get off at now. What'd England ever do fer you?"

The Englishman prudently ignored so base an intrusion. He had been innoculated with the virus of Patriotism. Was it worth the effort to cure him?

Far up in the northern counties of Michigan, between White Lake and the woodlands, dwells Oscar, the German, upon the farm of Meir Herr Altschuler. When last I saw him he was pretending to cut the grass upon a charming hill that overlooks the lake.

His great scythe smote the long stalks of sparse timothy as gently as the wind. There was no change apparent in the path he trod from the way he was going. But Oscar made no note of these small things.

He was six feet tall and twenty-two and his heart was not in his work. Of that which was beneath his hat you shall yourself be judge.

He was not loth to have speech with me, or you or anybody who chanced to climb the hill for that matter, and he told me about the Great War. His father had gone and his uncles in Germany had gone. He suspected the whole male element of the family was at the front. He'd just-as-leave-go-as-not. In fact he'd rather. Anyway, if he heard from the Old Country he'd HAVE to go.

"What are the Germans fighting for?" I asked.

"I dunno," said Oscar dully. "Course we'll have all the other countries after the war," he added.

"Who will?"

"Oh—er—well—the GOVERNMENT."

He felt a triumph in his ability to find a reply to that question.

"Are they going to give the land they win from their enemies to the German SOLDIERS?" I asked.

"Did they give your father a piece of Alsace Lorraine because he helped to take that land away from the French in 1870?" I asked.

"No," said Oscar.

"You mean that the German soldiers can have the land they may win from their enemies if they BUY IT?"

"Well—" began Oscar, as he finished his seventeenth pear and began the plum tree, "well—"

"They can buy it NOW IF THEY HAVE MONEY ENOUGH. They can go into France or England or Russia and buy all the land they can PAY for now. And it will be just like that after the war." But Oscar was not a man to be lightly stirred from a mighty purpose. "I don't care," he insisted, "I go just the same."

That evening I met Oscar and his friend, the French hotel chef, on their way to the skating rink. Their shoes were very new and they both wore red geraniums in their buttonholes.

"Louis," said Oscar, pointing to his friend. He goes to war, too. He is French."

"Why do you cross the water and travel such a long way before you fight?" asked my friend, "Why not get your guns and fight each other—here on the shore of the lake?"

Oscar looked at Louis and Louis at Oscar. Their broad shoulders were shaking with merriment. How could a man answer to so absurd a query?

"What on earth," began my friend with the fervor of the born propagandist, "do you want to fight about?" (He had not yet begun to realize the material he was working with.)

"The Kaiser—" began Oscar. "Libertee!" said Louis.

"Good heavens," said my friend, settling himself to make an end of the folly, "fight if you MUST, fight if you WANT to, but for goodness' sake, fight FOR something for YOURSELVES."

"If you like using a gun or a sword and you are bent on fighting, why don't you band together and HOLD UP the railroad paymaster some night when he is making out the payroll?"

"Why don't you get a dark lantern and relieve your boss of some of your hardearned dollars when he crosses the bridge on his way to the bank some day? Why don't you put all bosses to work and take a share in the returns?"

"It wouldn't be any worse to kill your BOSS than it would be to shoot Oscar or Louis or to be killed yourself, and you MIGHT get something out of the fight."

Oscar looked fearful; Louis shook his head.

"No," they said, with resigned finality. "No. We MIGHT be ARRESTED!"

I turned my head away. I could hear tears in the voice of my friend. There are tears everywhere. I am weary of them. Even the newspapers are wet to-day.

For me, I am not a Christian. I will be no martyr for the Czar, the Kaiser or the King. I will not fight for their honor and for their power. Neither will I weep away the days for Oscar and for Louis.

Let every man stand upon his own head if he so will it.

Perhaps it will be just as well that the Three Men in the same Boat fight each other. You cannot stop them. My friend, who has still tears in his voice—he cannot stop them. I cannot stop them.

But I shall not weep. I shall laugh at the Great Comedy and I shall wish that good luck attend them—Oscar, Louis and the Englishman. Then at least they cannot multiply and replenish the earth with a score of little Louis and small Oscars with very crowded shoes and nothing at all beneath their hats.—International Socialist Review.

Germans on the Wharves.

INTERIM INJUNCTION GRANTED.

The trouble over the employment of naturalised Germans on the wharves came up on January the 27th, 1914, in the courts. On behalf of August Nielsen, a wharf laborer, of Balmain, an application was made to Mr. Justice Street for an interim injunction to restrain the Wharf Laborers' Union and certain of its officers (Messrs. Edward Andrew Kelly, John Morgan and James Woods) from interfering with him and preventing his obtaining employment. An action for £150 damages is being taken in the matter, and it is said that nearly two hundred naturalised men are affected by the union's decision.

The application was made ex parte by Mr. Curlew (instructed by Mr. H. A. Langley).

The applicant's case, as set out by his counsel and in affidavits, was that he was born in Germany, but had lived in Sydney since 1885, and became naturalised in 1901. He had been a wharf laborer for years and was a member of the Wharf Laborers' Union. On December 7, when he was working on board the Brightwing, in Woolloomooloo Bay, the men in one of the gangs were talking about Germans. The foreman said to him, "You had better go back to work, and I will send for one of the officials of the union." Morgan who was the union's "vigilant officer," came on board later, asked him his nationality, and told him to knock off on account of a resolution come to by the union. Because of Morgan's action, he could no longer work at his trade.

An affidavit of Ernest Harnisch, a member of the union, stated that he attended a special meeting, called, according to a notice he received, to discuss the advisability of working with enemy subjects. The defendant Edward Andrew Kelly, president of the union, was in the chair, and motions were proposed. The first was that the members of the union should not work with unnaturalised subjects. The second was that members of the union should not work with "enemy bosses, naturalised or unnaturalised." The third was that members of the union should not work with Germans, Austrians, or Turks, or under their supervision, on any wharf, ship, or shed where they were employed, whether they were naturalised or not. The chairman declared each of these motions carried. At another meeting held on December 14, the resolutions were endorsed, the president refusing to allow a motion proposing that a ballot should be taken on the question of working with unnaturalised subjects.

Counsel said that the interim injunction, if granted, would do the union no harm, though it might be a blow to its patriotic sentiments. But if it was refused, the men could not earn a living for their families.

His Honor granted an injunction practically in the terms asked until and including Feb. 1, with leave to move for its continuance.

How Capitalism Has Hypnotised Society.

By WILLIAM FURSTON BROWN.

But what does society think? What is the verdict of the whole social body? Does it think Mr. Rockefeller a thief? Does the police force or the sheriff get busy on Mr. Rockefeller's trail? Not so you would notice it. Why not? Did not Mr. Rockefeller take from another man without compensation what he himself agrees belonged to that other man? Most certainly. Is not that stealing? Well, no. Mr. Rockefeller is a capitalist, and capitalism determines what is "right" and what is "wrong." What Mr. Rockefeller did is "successful finance."

Take another case. You are Mr. Andrew Carnegie. You have taken advantage of the industrial system we are living under, and you propose to build some steel mills. You find that under this system there are quantities of men who are willing to work for you for their board and clothes and a shelter. They don't require expensive board, they can wear very cheap clothes, and they can exist in any old sort of shacks. Independent investigation in the city of Pittsburgh proved all that I am now saying. It is all told in the "Pittsburg Survey." You don't have to build the mills at all, Mr. Carnegie. These working men build them for you, and you simply furnish them with board and clothes and shelter while they are doing the work. When they are through, certain raw materials or finished products, which other working men furnished in exactly the same terms—cheap board and clothes and shelter—have been transformed into mills worth many times what the raw materials and labor cost. When these workers are through, what have they to show for their toil? Well, they are perhaps a year older than when they began. Those who are still alive have some bruises, perhaps some broken bones, to remember you by, a little less physical vitality than before, and an appetite. Also families which must have food and clothing and shelter or die. They have worked hard for a year these men. They have created immense values. But they own not a brick or a nail in those steel mills which their labor and skill and risk produced.

And what have you, Mr. Carnegie? You own the buildings, the mills. No, more than that. You have a gold mine. You have a mine, you have a modern Midas that turns all that touches into gold for you. That mill is the modern giant tool of wealth-production. Do you work in the mill? Do you produce wealth there, Mr. Carnegie? Certainly not. You retired years ago from all connection with the business, and told the public you proposed to distribute your wealth, because it was a "disgrace to die rich." And yet, though you have "given away" nearly two hundred millions of dollars, you have more wealth to your credit than you had when you began the role of philanthropist. What has happened, Mr. Carnegie? This: There are quantities of men—and women and children, too—under this system—who must work for you or starve. They must work for you, must pile up millions for you, because you are the owner of the tools of industry. What do you do? Why, you keep right on doing what you did before. You furnish cheap board and clothes and shelter—No, you don't even do that. I made a mistake. You don't furnish board and clothes and shelter at all, ever. You can't. You couldn't if you wanted to. What you do is to let your workers furnish their own cheap board and clothes and shelter and your expensive board and clothes and shelter, and produce immense wealth for you besides. You let them produce wealth which will be used to build more steel mills in which other thousands may again produce their cheap board and clothes and shelter and more wealth for you. That is exactly what this system means. These workers, under this system, must keep up that treadmill existence or perish.

Who produced your wealth, Mr. Carnegie? Where did you get it and how? You are a more intelligent man than Mr. Rockefeller. Mr. Rockefeller is an orthodox churchman. He hasn't used his mind only his cunning. You are a free thinker. You belong to no church. And you know how you got your wealth, and you have said in black and white that it was produced by your employees, your "hands," and that you are distributing it far more wisely than they could.

Take another case. You are a stockholder in a coal mine. How did the original owners of that coal land get possession of it? They got possession of it by an act of deliberate robbery and fraud not to be matched except in hell. At a time in our Civil War when the very fate of the nation hung in the balance, when disaster followed disaster, had driven the whole North into a frenzy of terror, when the very soul of the whole North was fairly sobbing in anxiety, when the minds of all decent people in the North were completely absorbed in the fortunes of that fearful struggle and the heart of the President was stricken with grief and anguish, the charter which put into the hands of the Union Pacific Railroad the uncrowned wealth of an empire and a power over the destinies of men and women and children which hardly a God could claim was rushed through Congress and signed by the President. What is it that gives value to this coal far down in the bowels of the earth? Just one thing: Labor. Without labor it has absolutely no value. Whence comes the fabulous wealth of these coal corporations? From the toil and poverty and risk, from the blood and tears of death, of hundreds and thousands of men all through the weary years.

To whom does wealth belong? Does it belong to the ones in whose possession it happens to be, or to those whose labor produced it? Does it belong to those who get it? Well, that depends. And it all depends upon one thing, and that is the class to which the man belongs who takes the wealth. If you are a working man and take something in the possession of another, you are guilty of stealing. If you are a capitalist and by virtue of the capitalist system you succeed in getting all the wealth produced by a million workers, you are not guilty of stealing, and no one from the lowest stratum of society to the

highest holds you guilty. Your record is spotless. You are an example of every moral virtue. We take off our hats to you. We feel honored when you visit the city. We hold banquets for you. We are tickled to death when you are the guest of kings and emperors! What an honor to the kings and emperors! If there is anything of ours left that you forgot to take, please remind us of it and it shall be yours. And kindly make us your foot-mats.

Stealing, you see, is not so simple a thing to define as you thought. If you are just an ordinary working man and take a few pounds of coal from the cars—coal that other working men mined at the risk of their lives—and for a mere pittance; other working men loaded on the cars, other working men brought at the risk of life and limb to the city—if you take a few buckets of that coal, you are a thief—to jail with you! The policeman's club for you! The infamy of a criminal for you! But if you can manage to steal a mine or a railroad or the labor-power of a hundred thousand men, or the womanhood of a million girls and the childhood of uncounted children, or a legislature and the courts, to the high seats in church and State for you, and we all bow down and worship you! You are the real god of this world.

In other words, there is a distinct double standard of right and wrong. There is one standard for the working class and another for the capitalist class. A capitalist may take that which belongs to another or others, even if he has to change or violate laws or buy a legislature to do so (it is well known that all large corporations keep shrewd lawyers for no other purpose than to enable them to evade or violate laws with impunity), and this capitalist society has no ethical sense which condemns him for it. Does Mr. Rockefeller's minister stand up in his pulpit and condemn the methods by which this wealthy parishioner acquired his millions? Does he expose the facts of our economic system? Do you think any such minister ever will? Why not? Not because he is dishonest or a coward—he probably is neither. The majority of the working class itself accepts more implicitly than many a minister the idea that capitalism is right and good. No, it is because of a great law of social evolution; the law that the industrially ruling class always determines what is morally right and what is morally wrong for the mass of society. It is morally right under this system for capitalists to take the whole product of labor without compensation, and it is wrong for labor to take from capitalists, even in peaceable or legal ways, a little more of what labor itself produces.

And how about murder? What do we mean by murder? Suppose we say it is the deliberate taking of human life. Let us take two cases. A man has recently been tried for murder in Salt Lake City. He was charged with the murder of a boy. If the facts are as alleged by the prosecution there is not the slightest evidence that this man, Szirmay, had any intention of taking life. In no sense was it a premeditated or deliberate murder. If these facts are as alleged, he had entered a house for the purpose of stealing. No one has shown that he even knew the boy was there. He didn't know the boy, any more than Mr. Roosevelt knew the Spanish soldier whom he shot in the back as he was trying to escape. If this man, Szirmay, killed the boy, it was either to escape detection or because he was taken by surprise and acted hastily. The keepers of our jails and prisons all show more of the spirit of murder in the treatment of men under their charge who offend them in trivial ways, than Szirmay showed. But what does public sentiment say? It agrees that this man is a murderer. It makes the self-confessed murderer of a fleeing Spaniard, Governor of a big State and then President of the United States. It deems the desperate working man who killed without premeditation to capital punishment.

Take another case. Let it be the case of the Utah Copper Company, which owns mines in Bingham Canyon, or the Utah Fuel Company, or the Union Pacific Coal Company, or the Colorado mining companies. In many of these mines deaths, on the average, are an almost weekly occurrence—though the public sometimes hears nothing about them. The mortality among mine-workers is simply appalling. Do these mining companies know that frequent deaths in the mines under existing conditions are absolutely certain? They do. They know that devices can be installed in mines and hours of labor established which shall take away practically all risk of death. Do they adopt these measures? They do not. Why not? Because protecting the lives of the workers would reduce the profits of the business. Because, as one of the good religious mine-owners of Colorado said, and as the saintly mine-owners of Utah and other States think, "Dagoes are cheaper than props." And don't forget that all are dagoes who go to the mines—in the eyes of the mine-owners. All mine-workers look alike to them.

The number of deliberate homicides in this country is comparatively small, much smaller than might well be expected. But the number of lives taken by our industries every year exceeds 30,000, and over a half million are injured. Besides, the very operation of capitalism is nothing under heaven but the systematic taking of human life without either compensation or excuse. It is not only taking the lives of thousands instantly and of millions bit by bit, by slow starvation, by physical impoverishment, and by unsanitary conditions, but it is blasting the whole moral life of millions. And yet, so true is it that the ruling industrial class determines for all of us what we shall think is right and wrong, that while we condemn the individual working man who takes life, even if he be in hot passion or in desperation, we have no such feeling for mining companies or factory owners, when they take life in heartless cold blood. Why? Because our morals and our ethics are capitalistic to the core.

The same is true in regard to the sex relation. A young man and a young woman, full of animal spirits, obeying a natural instinct, have sexual relations without getting permission from the State, without any union label, so to speak. What happens? The young woman is at once branded a prostitute, and if the young man happens to be poor, it is the penitentiary for him. It does not matter if both have acted in good faith and love each other and are perfectly ready to accept the responsibility of their act. It makes no differ-

ence. Society sees in them outcasts. They are guilty of adultery.

Take another case. Here is a large department store. What is a department store? It is a characteristic sign of capitalism, of the profit system. A thousand girls are employed in it. Most of them receive for their work a wage upon which they cannot possibly exist and hold their jobs. They cannot keep their positions unless they are well dressed, well fed, well appearing. Their wage cannot furnish the necessary food, clothing and shelter. That has been demonstrated over and over again, and there isn't any excuse for ignorance of it on the part of any man or woman in America who can read. What are these girls to do? They are human. They are not well educated. They have no chance for culture, no chance to know what the world means. They are the daughters of the working class. They have to work. They are, under this system, nothing but human commodities—something as different from the daughters of the rich as midnight is different from midday. Often they must earn more than their own board and clothes and shelter. They must sometimes support a family. They have ambition. They like good clothes just as much as the daughters of the rich. Many of them are more comely than their rich sisters. What are they to do? Many of them will choose to sell their bodies rather than starve. You cannot blame them, either. Who buys their bodies? Members of the capitalist class. Sometimes their own employers. Who is responsible for their condition? The girls? Are they responsible for the fact that their wages forbid their living a decent life? Is it not the capitalist system which is responsible? Most certainly. Do we hold it responsible? Do we think the stockholders in these business concerns are criminals? Not at all. We never dream of blaming them. Why not? Because capitalism determines our estimate of right and wrong.

Speaking of selling bodies, what else do thousands of marriages mean? When any woman gives herself to a man because that man can furnish her with a good house, plenty of dresses, the luxuries of life, social prestige, and so on, is she not making a bargain? Does she not, in exchange for those things, sell her body to that man? Why is it that when a man and woman from the pure motive of love, without any stipulated price, give themselves to each other, without a ceremony, we punish them for adultery; but when another man and woman make a distinct bargain, pay a stipulated price, and without any thought of love, enter upon sexual relations, after getting the union label from the State, we have not a whisper of criticism for them? Can any government under heaven make loveless sexual relations between man and woman honorable or decent or good? That is what society thinks. Our marriage laws and customs rest upon the notion that the authority of the State can make anything right and good which it approves. And why do we brand with the name of prostitute these poor daughters of the working class whom capitalism drives with the whip of starvation into trafficking with their bodies, while we never dream of applying that word to any woman over whom a marriage ceremony happens to have been said? The answer is easy. The morality which society boasts today is an engine-made. It is solely the product of capitalism.

I have said that a large part of the working class is hypnotized. Let me prove it to you. Let me remind you what the working class is doing, and I will leave you to say if it does not act exactly like a person under a hypnotic spell. If you saw one of the wealthy men of the city wandering hopelessly about the streets, ragged, unkempt, half-starved, although he has a marble mansion on its Fifth avenue, real estate in every direction and plenty of money in the bank, would you say the man was crazy? And what would the authorities do? Would such a man be arrested as a vagrant because he was doing nothing, because he was ragged and half-starved? Not on your life! Not so long as they know he had property. He would simply be taken to the hospital.

But is it not something exactly like this that the working-class is doing? Right now the working class of America are facing bitterly hard times. There isn't a year or a day when a large number of working men are not out of employment. It is estimated that four millions are now in that condition, at a time of alleged prosperity. Forced unemployment is in every many cases the physical and moral undoing of a man or woman. Now think what the working class is doing. It is acting universally as if the capitalist code of ethics were absolutely and divinely right. The working class, as a class, is compelled to be at war with the capitalist class almost continuously. At every point, their interests are exactly opposite, and are recognised by every intelligent member of the working class so to be. Every union, every strike, every demand, every struggle in the courts, proclaims the irreconcilable warfare between these two industrial classes: the workers and the masters. And yet, the mass of workers act, when it comes to the test, as if the system of master-ship and slavery were a sacred system, and any violation of it a criminal and blasphemous thing. The only American union men who are not acting as if they were hypnotized—the Industrial Workers of the World—are men whom many professed socialists and most of the working class regard as foolish visionaries.

You have only to open your eyes and use your brains in order to see that the working class produces every bit of wealth you can see or know anything about. Not a wheel can move on any railroad, in any factory or mill—not one—without the working class. Not a building can be erected, not a street laid out, not a crop harvested, not one thing in all the range of art or industry or life done except by the hands and brains of the working class. That is the exact situation, the simple plain fact of things to-day.

But what do we see on the part of the working class, the creators of all this wealth, the makers of the world? We see widespread poverty, want, distress, starvation. One person in every nine in New York City—according to reports published in the daily press—being cared for by charity the past winter in the richest nation the sun ever shone upon! Ten millions of the working class all the while in poverty in this politically democratic na-

tion! Men and women of the working class are today starving to death and seeing their children or dear ones starve to death in all our large cities side by side with overflowing abundance and even wasteful extravagance of food which labor alone has produced. And yet, ninety-nine out of every hundred of these starving unemployed members of the working class will sooner die, sooner see their own children die, than take any of this food which their brother and sister workers have created and someone else has stolen! Why? Why is it that thousands of working people are starving here in this 20th century whose vast wealth they themselves have produced? Why does the working class consent to become beggars, tramps, hoboes, paupers, outcasts, criminals, mere rubbish and waste in a world whose whole output they themselves have created? Why is it, indeed, that even when they are organized into unions or a political party, they do not dare to touch or take the product of their own toil which has been stolen from them? Why do they consent to furnish their own board and clothes and shelter and go on building the mills and factories for someone else to own and use for their own exploitation? Why do they consent to produce and hand over to an idle class, a useless class, the very means by which their own enslavement and that of their children and children's children may be perpetuated? Why have the white wage slaves of to-day sunk so far below many of the black chattel slaves of two generations ago in the South? There were black chattel slaves in the South, "niggers," as they were and are still contemptuously called, who asserted their own right to freedom, who hated that slave system, who said by words and deeds to their masters: "We are men and women as well as you, and we are going to prove it. You have no right to hold us as slaves. We prefer to be killed by your bloodhounds in the attempt to escape, rather than remain your slaves, however comfortable you may make that slavery." What did our fathers in the North think of the chattel slaves who spoke such words, who acted on such principles? How did all thinking people regard those men and women, "niggers," though they were, who hated their bonds and sought their freedom, who broke the laws of the land, the laws of property, who violated and scorned the decision of the Supreme Court of the United States? Don't you know that they were the only members of the enslaved negro race who gave convincing proof that black men and women were human, and not cattle?

(To be Continued.)

Acid Drops.

J. W. ROCHE.

Mr. Carmichael Minister for Education is a remarkable man. He has a wonderful head. He proposes to solve an economic problem of great importance. He will have the workers' wives taught to cook, so that they can dish up cheap meat and make it taste like the best. They will be able to take old scraps of scraggy mutton and sole-leather steak and convert them into savoury dishes and enjoy them immensely. Of course Mr. Carmichael and his class will have the best meat cooked in the best way. They are the best people don't you know. It would never do for those horrid workers to have the best of anything. They are necessary to produce the best of course but anything cheap is good enough for them. Mr. Carmichael would not interfere with the price of meat. Oh dear no. The profits made by meat sharks are sacred and must not be touched.

* * *

Mr. Carmichael would also have a national reserve and would make it compulsory for every "reasonably capable" man in the country to "undergo serious military training" for at least one afternoon per week. There you are now isn't that statesmanship? Why Gladstone, Disraeli, Cobden and Bright are not in it with the great and only Carmichael! The workers are to be trained to defend Carmichael's job against those wretched Germans. It would be terrible if one of the Kaiser's hangers on got his job would it not? The worker of course will work hard all the week (if they are not all on short time) and be "seriously" trained an Saturday afternoon and they will do all this on cheap meat nicely cooked and they will do it in order that Carmichael need not train and can enjoy dear meat nicely cooked. What a beautiful arrangement! Let the Mug Family rejoice and be glad for great is the wisdom of Lord the Carmichael!

* * *

Ashford's patriotic blood was stirred and no doubt like Mark Twain he felt like shedding every drop of his "relations blood" in defence of the Empire. I remember Ashford. It was during the strike on the Northern Coalfields in 1909-10. He was contesting the Upper Hunter at a bye-election as a Labor candidate. I dropped into Soone the night he addressed the electors. I was collecting funds on behalf of the miners on strike. I was introduced to Ashford and being a true Laborite at the time I offered my assistance at the meeting. Ashford politely but firmly rejected my offer. He was afraid the prejudice of the "cockies" against the miners would be stirred up and he did not want to lose votes! These be thy Gods O Laborites!

* * *

Labor Ministers are a queer lot, Ashford recently discovered charms in the Scotch bag-pipes! I rather like the bag-pipes myself—at a distance—the greater the distance the better I like them

A.S.P. News & Notes.

AUSTRALASIAN SOCIALIST PARTY.

Objective: The social ownership, with Democratic control, of the means of Production, Distribution and Exchange.

Headquarters: 115 Goulburn-st., Sydney.

LUKE JONES.

General Secretary.

CENTRAL EXECUTIVE.

The Central Executive will meet at Headquarters on Sat. Feb. 6. All delegates are requested to attend.

LUKE JONES.

Gen. Sec.

A Motor Tour.

At last we have hit up Grafton after a journey fraught with many perils. (It's alright Mr. Editor he's only had a few Hocks and soda. Q). What with pop-headed policemen and bursting inner tubes it is almost unbelievable that we should be safely ensconced in a comfortable chair inditing this message to you. On Saturday evening last we held a final and most successful meeting in Kempsey. The police again interfered much to their own discomfiture and to our greater advertisement. When the 'Red Special' calls on its return journey it will surely draw a splendid crowd thanks to the brainless asses who parade in blue uniform. Sunday night saw us perched on a bluff at Nambucca Heads dilating on the possibilities of earth-life given an intelligent populace and any other system but Capitalism. The audience was a small one. A few sailors from a steamboat berthed below in the river helped to swell the crowd. A number of boneheads who 'came to scoff remained to think.' Charley Hill was busy with the literature and managed to dispose of some books despite the fact that the local sawmill had closed down for some weeks and consequently the toilers were hard up. At this meeting Comrade Bombhaltz was chairman and we hope, before the trip ends, to make of him and our literature pedler two speakers capable of giving a helping hand down in Sydney.

To-night Wednesday, we held our first meeting outside the Market Hotel competing with a near-by picture show, which is, for two nights practically the sole source of attraction, we had a fair audience. There was no butting in but the local nincompoop—there I beg the tribe of nincompoop's pardon—I mean the local Sergeant of Police told Comrade Q. to go to work. Police profundity is perfectly paralysing. Verb. Sap.

Address all letters to our ? Hotel. We shall probably be here some ten days or so. Yours with Carbruetter and Sparking Plug. GEE. BEE.

HOBART BRANCH.

On Wednesday evening a meeting of comrades was held in Comrade Williamson's office 29a Murray Street, and Comrade Williamson was selected to address the Domain meeting on Sunday afternoon. Owing to the rough and boisterous weather Com. Williamson did not turn up. We have heard so much about Com. Williamson that all are anxious to hear him hold forth and if he is as good with his tongue as he is with his pen then the opposition are in for a very rough time. In the absence of Comrade Williamson Com. Cliff Hall addressed a fairly large crowd on Industrial versus Political action pointing out that no material benefits could be won from capitalism through political action alone and unless the workers united industrially as well as politically and take what they demand by an economic organisation or all the workers of the whole world victory would rest with the capitalists every time. At the conclusion of his address our young comrade was heartily applauded, several questions were asked and answered satisfactorily. Truly, the wage slaves of Hobart are becoming more enlightened and are not yet beyond all salvation.

C. H., Secretary.

BRISBANE.

One of the most interesting evenings held

That hotbed of intrigue the Trades Hall has got hold of the newsboys, which means that the boys are defeated already. When will the workers realise the true character of that den in Goulburn Street.

Labor Minister Trefle having shuffled off this mortal coil, his place has to be filled. I wonder how many are after it! Of course it is necessary to find someone who can bamboozle the small cocky farmer upon whose support the Labor Government to a large extent depends for its existence. The stringy bark looking, lantern-jawed creature who firmly believes that Socialism would smash up the home, was a delight to Trefle. That astute gentleman knew exactly how to handle him. I wonder will his successor bungle the business!

in our hall was on Sunday night, Comrade Reed gave a lecture on "Socialism and the Individual," which caused a great deal of discussion.

Does the Socialist Party and Industrial Unions recognise the individual or are they mere automatons it seems as though the individual intelligence is neglected by both. Bernard Shaw says Socialists are killing Socialism. Society is made up of a number of Ideas, and the individual is so trained that he acts with the mob just as a high automatic machine. Socialist Parties, Industrial Unions, Labor Parties etc., are all parts of this capitalist system. In Europe those who were so keen on anti-militarism were the ones to take up arms, why? Because the working-class parties taught organisation instead of individual education and action, consequently it was a case of do what the other fellow does, and there was nothing done at all from a working class standpoint, and capitalism could do what it liked.

Taking up literature and doing propaganda so as to educate the people up to something more intelligent than capitalism, where there is intelligence you do not want law and order, or organisation, for the intellect of the individual is capable of doing his little quota, in a manner that is beneficial to himself and others. This follow-the-mob idea is stopping our progress. Science and education will develop so that the machine will become so automatic that it will require very little human energy to produce the necessities of life. We want more intelligence and less organised ignorance, or we shall have an ignorant democracy, and sooner than that let us have an Intelligent Capitalism.

There is more education to be done by a school to educate the individual than by organisation.

Comrades do not forget the Social and Dance at the end of the month, let us try to make it a success.

Yours for revolt,

Ern Fredlien, Sec.

NEWTOWN.

Newtown Branch.—Rooms: 11 Eumore-Rd., Newtown. Propaganda meetings: Friday evenings, Johnstone-St., Leichhardt. Saturday and Sunday evenings, Newtown Bridge.

PROPAGANDA FIXTURES.

Friday night: Johnstone-St., Leichhardt. Chair: F. Hancock. Speakers: C. Jackson, J. Roche.

Saturday night: Newtown Bridge. Chair: C. Jackson. Speakers: P. O'Connell, A. Thomas.

Sunday night: Newtown Bridge. Chair: W. Page. Speakers: Mrs. Paul, J. Roche.

A business meeting of the above Branch will be held on Tuesday, February 9th. Branch members are requested to attend.

Ray Everitt, Secy.

SYDNEY BRANCH.

Several propaganda meetings have been held during the week with good results.

A good meeting was held in the Domain on Sunday afternoon despite a sharp shower just before meeting time.

H. Scott-Bennett delivered a fine lecture in the Hall on Sunday evening. A large audience listened attentively throughout the address after which some good discussion ensued.

A very successful Social was held on Friday Jan. 29 and those who attended thoroughly enjoyed themselves. Next Social will be held on Friday February 12th, so Roll Up and help to make it a success. Tickets 6d each.

On Sunday evening (Feb. 7) J. C. Swan will lecture on "The Churches and the Workers." Mr. Swan is an excellent speaker so don't fail to hear him.

Look out for a debate between Luke Jones and Mr. Stevens (President of the Single Tax League) probably Sunday February 14.

L. J. F., Secy, Pro Tem.

BROKEN HILL.

Suffering from the effects of the international wave of jingoistic flag-flapping that is at present sweeping over the British Empire, the Broken Hill wage slave may be seen lounging about the streets or bemoaning his impecunious position around the Trades Hall and with usual characteristioness making many wild and wolly attempts to bolster up the capitalistic argument that the present world-wide calamity is due to the machinations of that arch-fiend the Kaiser.

In a very short time one grows weary of the lip-loyalty of these poor mis-guided people who are continually telling you that this war is necessary for the advancement of civilisation and the overthrow of Prussian military despotism, who throw out their chests and proudly prate about the freedom of the British Empire and then, walk day after day about the town on one meal and sometimes none at all.

Time out of number these people have, through their various organisations, made overtures to the Labor Government to provide work or food for them. But let it be said that true to the master-class the Labor Party has remained firm and have said in no uncertain voice that if you are not prepared to produce more wage-slaves to take your place when you are worn out, or you

are not prepared to slay wage-slaves at the behest of your masters then you must starve, or to use a phrase that I have been forced to use before, you must either Fight, Marry, or Starve.

And one may mention while dealing with the freedom of this vast Empire that during the current week despatches have been received by various secretaries of trade unions here advising them of the decision arrived at by Justice Heydon, that no union can hold, run or maintain a newspaper, thus showing quite clearly that the wage-slave who happened to be fortunate enough to be born within the boundaries of the British Empire enjoys far more freedom than those German brutes.

Recently the German Club (really a cosmopolitan club) was burnt down by these upholders of freedom. Several thousands gathered around the burning building, and strange to say, there were no arrests made by the police, nor could they recognise any of those who were around the place at the commencement of the fire. One is forced to venture, that had it been a warehouse, or the residence of some mine-owner that had been burnt during a strike, there would have been several arrests made by the sturdy guardians of the Kings Peace.

On the morning following the fire, the Australian flag was hoisted over the building by a no less distinguished person than one of the Broken Hill Proprietary Mines "PINKERTONS," amid the deafening cheers of the Barrier wage-slaves.

During the last week the A. M. A. the largest craft union here, has decided to spend £500 among its starving single members, whom the Holman Government, with loyalty to the master-class that is typical of all Labor Governments, are endeavouring to starve into going to the front.

The most striking illustration of the ability of the Labor politician to twist, is here lucidly and graphically shown by that astute personage Arthur Griffith, Minister for Public Works, who but a few years ago, when he did not hold such a high office, was pleased to call the volunteers for South Africa "The hired assassins of the master-class."

But to-day, presumably through the office he holds, he is doing his damndest to create the hired assassin.

But one can hardly expect anything better from that type of individual, when the wage-slaves are contented with the present form of craft unionism and the prevailing conditions, or to put it in the words of Lawson:

"And so will be while ere the world rolls in its course

The warning pen shall write in vain

The warning voice grow hoarse

The present period has been an exceptionally bad one for the "Reds" here, they having lost such able members as H. S. Woods, A. K. Wallace, and Walter Lewis their late secretary.

Rise like lions after slumber,

In unvanquishable number;

Shake your chains to earth like dew,

Which in sleep had fall'n on you;

Ye are many, they are few.

PLOTINUS.

Australasian Socialist Party.

Principles and Policy.

1. Objective.

The Social ownership with Democratic control of the means of production, distribution, and exchange.

2. Statement of Principles.

The present form of Society rests on private ownership of the land and the machinery (tools) of production.

The owners of most of the land and machinery of production constitute what is economically known as the capitalist class. Hence the use of the term, "The capitalist form of society."

This form of ownership divides society in all countries into two distinct and opposing classes—the capitalist class and the working class.

The working class produces all the wealth that sustains society, while it is held in complete economic and industrial subjection to the capitalist class, which lives on the wealth produced by the working class.

To enable the working class to wage the class war, it must be fully conscious of the wrongs inflicted upon the workers by the capitalist class; and it must organise industrially to voice its wrongs and assert its claims. Then it will be prepared for political action to overthrow the usurping class and to abolish classes for ever.

The deaths by starvation, the millions of unemployed, the excessive toil for bare subsistence, the poverty, crime and consequent misery, are all the direct outcome of domination by the ruling class. That class must go.

The Australasian Socialist Party demands common ownership of all agencies of wealth production by the people themselves and the control of all industrial affairs on the basis of social equality.

The workers of Australasia must, without delay, take up their position along with the organised, class-conscious workers of all other countries. There is no escape from the thrall of capitalism short of its complete overthrow, and this can only be achieved by the class-conscious industrial and political organisation of the working class.

The Australasian Socialist Party, therefore, calls upon all workers to forthwith identify themselves with the existing A.S.P. Branches in their respective States, and to work unceasingly for the complete overthrow of the capitalist system, and for the emancipation of their class from wage slavery.

3. Guiding Rule.

The Australasian Socialist Party shall on all political and industrial legislation make the answer to this question its guiding rule of conduct:—Will the proposal advance the interests

of the working class and aid the workers in their class struggle against capitalism? If it will, the Australasian Socialist Party is for it; if it will not, the Australasian Socialist Party is absolutely opposed to it.

4. As to Palliatives.

Whereas the advocacy of political palliatives (so-called) tends to obscure the working class objective of emancipation from wage slavery, and thus causes the workers to expend time and effort to little purpose; and

Whereas political palliatives (so-called) as adopted by legislatures have rarely proved efficacious, and have usually created the need for further legislative restrictions, and therefore kept working class action circular instead of straight; and

Whereas political palliatives even if desirable are best obtained by educating and organising for basic ends, inasmuch as sops have ever been conceded when something more fundamental is the demand; be it

Resolved that the Australasian Socialist Party declares against a programme of palliatives, and urges the workers to concentrate their energies upon abolishing capitalism by perfecting their industrial organisations and only using the ballot for Socialist propaganda.

5. As to Political Action.

No member of the A.S.P. shall stand as other than the candidate of the A.S.P. or support other than the candidate of a Revolutionary Socialist Party for Parliamentary or municipal office. A Revolutionary Socialist Party shall be any party which bases its Propaganda on the recognition of the class struggle, and declares for the collective ownership of the means of production, distribution, and exchange, and has no programmes of Palliatives.

No member or branch of the A.S.P. shall enter into any alliance temporary or permanent with any other than a Revolutionary Socialist Party. Socialist candidates shall be selected by the branches concerned, and where no branch exists by the Central Executive and before running be endorsed by the Branches to which the candidate shall pledge himself to advocate and support the principles and policy of the A.S.P.

Before entering upon a campaign a candidate shall hand to his Branch a written resignation to be read in the event of him swerving from the A.S.P. Policy.

A candidate must have been for twelve months a member of the A.S.P.

6. As to Unionism.

The A.S.P. aims and declares for Industrial Unionism as against craft or sectional unionism, for whereas the specialisation of the processes of production, the invention of machinery, and the concentration of ownership into fewer and fewer hands, makes craft unionism unable to cope with this economic development, and ever growing power of the employing class, because it is a relic of a lower stage in the evolution of capitalist production, i.e., the organised labor expressions of lower forms of tools, the A.S.P. therefore declares that to-day this organisation has outlived its usefulness, and has created crafts and sections amongst the working class in the same industry, and this contradiction in industrial development allows one set of workers to be pitted against another set in the same industry, and industry against industry, thereby defeating one another when waging war against the encroachments of the capitalist class, with their superior and higher developed organisations. And in view of this economic development the working class must organise in such a manner as will correspond to the development of the tools of production. This, then, makes it imperative that industrial organisation on right lines must be so constituted that all but technical distinctions between crafts and callings must be eliminated, and sectionalism abolished. The A.S.P. therefore affirms that industrial unionism in contradistinction to craft unionism is that form of organisation which is based upon the recognition of the class struggle, and through which all its members in one industry or in all industries, if necessary, can act as a unit and adopt such methods by which the might and power of the working class can be best exercised and demonstrated.

The A.S.P. affirms its pronounced and mature conviction that Compulsory Arbitration, Wages Boards, the New Protection, and the like, as manifested in slightly-differing enactments in the Australian States and New Zealand, have not been advantageous to the working class.

7. As to Compensation.

The Australasian Socialist Party vehemently protests against the working class being misled by the Labor or other parties into the belief that it is possible to socialize the instruments of production by a gigantic scheme of "buying out," or compensation to the possessing class, and warns the workers against endorsing such a utopian, immoral, and impracticable plan.

8. As to Militarism.

The A.S.P. declares itself uncompromisingly hostile to all forms of armaments and militarism, recognising that the armed forces will be used to buttress up capitalism, and to hold down the workers. The A.S.P. further recognises that the energies of the working class can be better utilised in building up their industrial and political organisations, which shall finally render war impossible, as such organisations by international affiliation and alliances between the working classes of all nations are the chief guarantee of the peace of the world.

9. As to Schools.

In declaring the need for Socialist Schools, the A.S.P. urges that same be established whenever and wherever the circumstances permit.

10. As to Historical Materialism.

The A.S.P. pledges itself to the materialistic interpretation of history, which asserts that the transition from one system of society to another, as in the past, from primitive communism to chattel slavery, from chattel slavery to feudalism, and from feudalism to the present Capitalist State, has been the result of new improved methods of production, and the time has now arrived when the present scientific tools of production, by being socially owned, would make possible the establishment of the Socialist Republic.

11. As to Education.

The A.S.P. declares for and supports the principle of Secular Education in State schools; and against subsidising denominational schools; and further holds that as State schools are composed of scholars of different religious beliefs, the introduction of religious teaching can only result in fostering religious bigotry, and is a waste of valuable time.

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